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Centennial Celebration
at
Danvers, Mass.
June 16, 1852.

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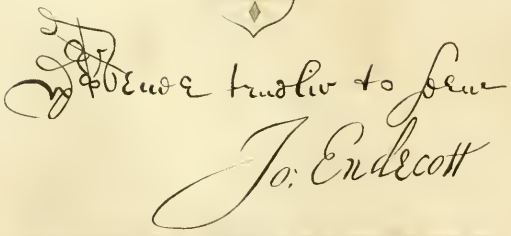

CENTENNIAL

CELEBRATION,

AT DANVERS, MASS.

JUNE 16, 1852.

"Lives there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land?"

SCOTT.

HARV

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ADDRESS,

BY JOHN W. PROCTOR.

Welcome, friends of Danvers, to the land of your *birth*, and of your *choice!*

It gladdens the heart to meet so many cheerful countenances on this One Hundredth Anniversary of the independent municipal existence of our town.

In behalf of my fellow-citizens, I bid you all a hearty welcome here. Your presence gives assurance that we have not mistaken your sympathies with the occasion of our meeting.

Why these thronging crowds in every avenue of the town?

Why has the *farmer* left his *plough*,—the *tanner* his *vat*,—the *currier* his *beam*,—the *trader* his *shop*,—the *shoemaker* his *bench*, and every one his employment?

Why this gathering of thousands of children,—the future men and women, to govern and adorn,—and the interest that beams in every expression of their animated countenances?

Why have our friends from the *North*, the *South*, the *East*, and the *West*, favored us with their presence?

Is it not to bring to mind the *virtues*, the *toils*, the *sufferings* of our fathers?

"It is a privilege to learn what *shall be* from what *has been*,—to turn *experience* into *prophecy*,—to view in the *mirror of the past*, the *vision of the future*."

The settlement of Salem, early known as Naumkeag, was begun by Roger Conant and others, in 1626, and much increased, in 1628, by the arrival of John Endicott and others, all emigrants from England.

It then included Salem, Danvers, Beverly, Marblehead, Wenham, and parts of Topsfield, Manchester, Lynn, and Middleton, bounding northerly by Agawam, southerly by Saugus, westerly by Andover, easterly by the Atlantic ocean. Then Saugus, Salem, Gloucester, Agawam, and Newbury, extended all along the coast of Essex to the Merrimack; and Andover was the only interior town south of that river.

Whoever would do justice to the topics brought to mind by the occasion, should trace the origin of each of the towns that have sprung from Old Naumkeag. Time will not now admit of this. My purpose is, to pass over the first century of Naumkeag, excepting as to the part included in the act of the Legislature, passed "Anno Regni Regis Georgii secundi, &c., vicessimor quinto,"—or, in plain English, the 25th year of George the 2d, our then *Royal Master*,—or Anno Domini, 1752. By this, Danvers was set off from Salem, as a distinct municipal district, with all the privileges of a town, except that of choosing representatives to the General Court, which restrictive condition was taken off by an act passed June 16th, 1757. Upon a view of these acts, the town determined to date their independent corporate existence in the year 1752,—which determination we take to be conclusive of the matter.

Our then *Royal Master* did I say? By the grace of God, and the pleasure of the King, then came all our privileges. I know that the generations which have since arisen have but an imperfect idea of this obligation to the king, but a grievance it was, and so our fathers felt it to be.

What do we most desire? Is it not independence? In the language of the most gifted mind* of the age, (I say it with *emphasis* on this 16th day of June, A. D. 1852,) when the aspirations of millions are turned towards him with anxious solicitude, "Hail, Independence! Hail, that best gift of God to man, saving life and an immortal spirit!" That Independence, which gave us

> "A *Church* without a *bishop*,
> A *State* without a *king*."

* Daniel Webster, the farmer of Marshfield, Mass.

NAME OF DANVERS.

Whence came the name of Danvers? why applied to this territory? are inquiries often made, but never, to my knowledge, quite satisfactorily answered.

For years before the separation, the name Danvers was occasionally applied to the middle precinct of Salem. Among the settlers, prior to the separation, were several by the name of Osborne,—a name connected, by marriage, with the *Danvers family* in England. Earl Danvers was one of the regicides, the fifth who signed the death-warrant of Charles. Sir Henry Danvers, the last of this family, died in 1643, a man of wealth, as is to be presumed from his liberal donation of £5000 and more for the advancement of learning in the University of Oxford. It is highly probable, the name of the town was derived from this family. This name has one merit,—it is not found anywhere else. Mr. Felt, the careful annalist of Salem, thinks the name was suggested by Lieut. Gov. Phipps, from gratitude to one of his patrons, and refers to a letter that so states the fact. It may have been so. But if the people of Danvers were then so *obedient* as to adopt a name because a *Governor* suggested it, it is a characteristic that has not remained one of their distinguishing qualifications. Few towns have been less disposed to follow the lead of any master. This example was early set by their file leader, Gov. Endicott.

If the noble Earl, for whom the name was probably given, had anticipated the *perpetuity* to accrue to his *name* in this humble district of these Western Wilds, and the present wants of its *High Schools*, now sheltered only in *hired tenements of cast-off chapels*, he would, without doubt, have contributed of his abundance to the relief of *their necessities*.

This era of separation has not been chosen for celebration *because of the severance*. Though severed in *name*, we have ever been united in *spirit;* and though our good old mother, Salem, nursed us at her bosom all of *one century*, she has not failed to feed us with *pap* of various kinds, ever since. Sometimes we have given her *sauce* in return, but oftener the *substantials of life*.

Notwithstanding our fathers thought many inconveniences would be remedied, and many advantages gained, by being a distinct town, as appears by their petition to the General Court, it must be apparent to every reflecting mind that the balance of benefits, consequent upon separation, was against us. True, being a distinct corporation created a few municipal offices, for the gratification of ambitious aspirants; but generally speaking, a review of the lives of such office holders will show, that those who have *least*, fare *best;* and those who strive to do *most*, instead of receiving *benedictions*, are usually loaded with the *opposite.*

The petitioners were a scattered population of about 200 families, containing from twelve to fourteen hundred persons, chiefly occupied in the cultivation of the land. Those from whom they sought to be separated, were mariners, traders, and merchants, densely located, with interests, in some measure, clashing with those on the borders. The busy hum of mechanical and manufacturing industry had then scarcely begun to be heard in the village of *Brooksby*, as the region hereabout was then called, where the brooks from the hills united with the waters of the ocean.

At first, towns assumed to own all the lands within their limits not specifically granted. Grants were made, by the colonial authority, or by towns through the agency of *seven men*, or *selectmen*, according to the standing of the grantees, or services rendered,—as seats in the church were assigned, first to the *Captain*, then to the *Lieutenant*, not omitting the *Ensign*, and the *Corporal.* Thus the records speak of

Captain Samuel Gardner,
Lieutenant Thomas Putnam,
Ensign Cornelius Tarbell,
Corporal Samuel Twist,
Deacon Malachi Felton,
Daniel Eppes, *Esquire*,

arranged in the order of the *consequence of the titles* they severally mounted.

These are referred to as illustrations of the *style of the times*,

—as our kind friends from the school districts have shown us *cocked hats*, *hooped petticoats*, and *high-heeled shoes*, as illustrations of dress in times gone by.*

It was of little consequence what the *title* was, as Corporal Twist said, on his return home after his election, "if it had the *rit* to it,—so that when the bell tolled at his funeral it could be said, *Corporal Twist is dead.*"

Who will presume to say, that, in the term *Corporal*, there is not as much *body*, aye *soul* to, as in that of *General?*

"Worth makes the *man*, the want of it the *fellow.*"

But three instances of colonial grants are known to have been made on our territory, viz.:—1. To John Endicott, in 1632 and 1636; 2. To Samuel Shelton, in 1634; 3. To John Humphrey, in 1635.

The grant to Endicott is thus described. "A neck of land lying about three myles from Salem, called in the Indian tongue, *Wahquameschock*," situate between the inlets of the sea, now known as Waters River on the south, and Crane River on the north, bounding "westerly by the maine land." Such was the precision of early grants.

* My recollections of the "*Age of Homespun*," impresses my mind strongly with the propriety of the following passage in a Centennial discourse by Dr. Bushnell, at Litchfield, Conn., in August last:—"The spinning-wheels of wool and flax, that used to buzz so familiarly in the childish ears of some of us, will be heard no more forever,—seen no more, in fact, save in the halls of the antiquarian society, where the delicate daughters will be asking what these strange machines are, and how they are made to go? The huge hewn-timber looms, that used to occupy a room by themselves in the farm-houses, will be gone, cut up for cord wood perhaps, and their heavy thwack, beating up the woof, will be heard no more by the passer-by. The long strips of linen bleaching on the grass, and tended by a rosy-cheeked maiden sprinkling them each hour from her water can, under a burning sun, thus to prepare linen for her own or her brother's marriage outfit, will have disappeared, save as they return to fill a picture in some novel or ballad of the old time." Who will presume to say, that, in these labors of our mothers, will not be found the hidden power that gave firmness to the muscles and vigor to the constitutions of their descendants? I would give more for the lessons learned on *one spinning-wheel*, or over *one milk pail*, than those acquired on *ten piano fortes*. I have often thought that girls would profit more by learning to jump over fences or clamber ledges, than by dancing *polkas*, or practising other fashionable amusements,—many of which are better calculated to excite the passions, than to improve the health of body or mind. There is much propriety in the admonition, "Lead us not into temptation."

On a beautiful eminence between these rivers, Captain E., who, as acting governor, was chief magistrate of the colony previous to the arrival of Winthrop in 1630, established his residence. The selection of this site speaks favorably of the judgment of the man. It would be difficult to find one more eligible. For two hundred years at least it remained in the Endicott family; and when the ability of many of those, who still bear the name, is considered, it is matter of surprise that they should have suffered it to pass from the family. How can a man better do honor to himself, than by venerating his ancestors who were worthy of it? I know, our republican notions cut across the doctrine of entailments; but still, there is something impressive in the contemplation of those venerable abodes, in our fatherland, that have remained in the same family for centuries. The fortunate possessor, thus advised of what his fathers have done, is prompted to endeavor to "go and do likewise."

From this position, before roads were laid or bridges constructed, the Governor was accustomed to go, in his own shallop, to and from the seat of government at Boston, while engaged in the government of the colony, either as chief magistrate or as one of the assistants.

On this orchard farm (so it was called) in front of the mansion about sixty rods, now stands the celebrated *Endicott pear tree*, celebrated not so much for the *fruit* it bears, as for the *time* it has borne it. It is probably the oldest cultivated fruit-bearing tree in New England,—itself brought from Old England,—thereby constituting a direct connecting link with the mother country. The fruit is called *Bon Chrétien*,—whether so called from its own merits, or the merits of its owner, I am not advised. It is of medium size and fair quality, but not quite equal to the *Seckel*. In 1850, the tree bore one and a half bushels of fruit, as I myself witnessed, and new shoots grew upon it, more than six inches in length. One thing is made certain by this tree, viz., that a *pear tree* will last *two hundred years*,—how much longer may be told at the next *Centennial*.

On this same Endicott grant, now stands the Parris house (so called) from which sprung *other fruits** not quite as worthy the name of *good Christian* as the Endicott pear.

The grant made to Rev. Samuel Skelton,—the spiritual father of Endicott, and associate pastor with Higginson, at the First Church in Salem,—was situate between Crane and Porter's Rivers, bounding westerly, also, by the "maine land." So at first, these grants to the Captain and the Parson gave them a presumptive title to all the town northerly of Waters River. This section between Crane and Porter's Rivers was long known as Skelton's Neck;—then as New Mills;—and recently as Danvers-port.

The natural advantages of this part of the town are second to none other. Free communication with the ocean by water, and with the interior by railroads, its facilities for business are first rate. It only needs energy and capital to go ahead.

In 1635, a grant was made by the colonial authority to John Humphrey, in the westerly part of the town,—whence came the name of Humphrey's Pond, situate on the line between Danvers and Lynnfield; a beautiful sheet of water, containing 165 acres, about 100 feet above tide water;—in the midst of which is an island of five acres, on which the first settlers had a fortification as a retreat from the Indians. The recent location of a railroad from Salem to Boston, by this pond, has probably laid the foundation of a thrifty village in this vicinity,—as soon as the lands shall pass from the hands of visionary speculators to the control of men of sound, practical common sense.

December 31, 1638. "Agreed and voted, that there should be a village granted to Mr. Phillips and his company, upon such conditions as the seven men appointed for the town affaires should agree on." Hence the origin of Salem Village. This Mr. Phillips was a clergyman. He did not long abide in the place. He removed to Dedham, and thence to England, in 1642. Probably Putnam, Hutchinson, Goodale, Flint, Needham, Buxton, Swinnerton, Andrews, Fuller, Walcott, Pope,

* See the story of the Salem Witchcraft, that follows.

Rea, Osborn, Felton, and others, were of the associates in the settlement of the village. Their business was farming. Labor in the field for *six days* of the week, and going to meeting on the *seventh*, was their chief employment. Companions of Endicott, the puritan principles they imbibed, even to the third and fourth generations, bound them to their meeting. He that cut the *cross* from the *flag*, would not allow his attendants to sail under any other banner than such as he chose to hoist, or any deviation in their voyage. He was one of those lovers of liberty who was not unwilling to engross the largest share of it himself. Sure that he was *right*, he felt it to be his duty to see that others acted according to his notions of *right*. He was *indulgent* to those who were *obedient*.

One of the grievances alleged by the petitioners, as a reason for separation, was, that their children could not conveniently attend school. This was indeed a grievance. Situate *four*, *five*, and *six miles* from the school, how could they attend? Early taught by Endicott himself the value of these institutions, it is not surprising, when they found the superior advantages enjoyed by the children of their fellow townsmen, in part at their expense, that complaint should have been made.

Be it remembered, the *first free school in the land*, if not in *the world. was established at Salem.* The language of the selectmen's order, by which this was done, is worthy to be inscribed on the same tablet with the Declaration of Independence. It reads thus:—

"Sept., 1641. Ordered, that a note be published on next Lecture-day, that such as have children to be kept at schoole, would bring in their names, and what they will give for one whole year; and also that if anie poor bodie hath children, or a childe, to be put to schoole, and is not able to pay for their schooling, *that the towne will pay it by a rate.*"

Here is the seed whence sprung the *free schools* of Massachusetts. It contains the germ of freedom itself. Here it was planted, on the orchard farm of the Governor, under his own care, as Governor of the Colony, and Chairman of the Selectmen of Salem. *Governors in those days were well employed*

*in looking after the fruits of the field and the children of the household;—the oozings of the still did not then trouble them.**

In 1634, one of the earliest grants was made to John Putnam and his three sons, Thomas, John, and Nathaniel. They came from Buckinghamshire, England, *settled*, *cultivated*, and *peopled* it. This was situate in the Village Parish, westerly of the grants to Skelton and Porter; probably along the line of what is now known as Whipple's Brook, extending from Judge Putnam's Mill to the house of Daniel Putnam,—famous as the birth-place of Gen. Israel Putnam, who made *his mark* on Bunker's Heights, at Charlestown, June 17th, 1775, witnessed by Warren, and many others, and sealed with their blood;—he who nobly exclaimed, "My sons, scorn to be slaves!"

No name is more prominent in the annals of the town than that of Putnam. Although hundreds have gone out in all directions, still, from the beginning, there has been more of this name than any other. By the kindness of Col. Perley Putnam, —who has taken unwearied pains to ascertain the facts,—I am informed that he has the particulars of between five and six hundred families of the name; many of whom had from *ten* to *seventeen children*,—amounting in all to 3500 descendants of John, in 220 years, an increase worthy of the highest commendation of Adam Smith, who considers numbers the first of all national improvements. If all the settlers had done as well, both in *quantity* and *quality*, there would have been no occasion for further importations. I should be glad to notice the worthy, particularly; but if all should be thus noticed, the world would scarcely contain the books that would be written. I am happy to see so many present, of age and ability, to speak for themselves; and from them I hope to hear an account more full than is in my power to give.

Another grant, purporting to be 500 acres, (covering, at least,

* In Felt's Annals, (Vol. I., p. 253,) it is stated that William Trask exchanged with Governor Endicott 250 acres of land for 500 apple trees, from his nursery;—a pretty good bargain, if trees grew then as readily as now. It is highly probable that the space between the mansion of the Governor, and the bank of the river, in front, was used for the growing of a nursery. I am well assured of this fact by S. P. Fowler, Esq., an intelligent cultivator of fruit, residing on Skelton's Neck.

700,) was made in 1635, to Emanuel, a descendant of Sir George Downing, and known as the Downing Estate, (on which it was my lot to be born.) This extended southwesterly, from the head of Waters River, to what is now known as Proctor's Brook; and in 1701, passed by deed from Charles Downing to Benjamin and Thorndike Proctor, sons of John, (of 1692 notoriety.) This included the tract of tillage land, in times past known as *Hog-hill*, but recently christened *Mount Pleasant*,—and with great propriety, if fertility of soil and beauty of prospect are considerations worthy of this appellation.

Another grant, of 300 acres, southerly of this, was made to Robert Cole,—extending from Gardener's Bridge to the Downing Estate,—which passed through Jacob Reed to Daniel Eppes, Esq. On this tract sprung the celebrated *Eppes Sweeting*, better known as the *Danvers Winter Sweet*; a variety of apple more extensively cultivated than any which has originated in Massachusetts,—excepting the Baldwin and the Hubbardston Nonsuch. This tree stood on land now belonging to the Hon. Richard S. Rogers. The original stump is now distinctly to be seen, with a sprout from it ten inches in diameter, yielding the genuine apple; clearly indicating the fruit to be *natural*,—not *grafted*. The tree is thrifty and hardy, the fruit excellent; as all lovers of apples and milk will cheerfully testify.

It would be easy to enumerate many other grants of land to individuals, all of which would be interesting to those of the same name, or to those claiming under them; but my limits will not admit of anything more than a specimen of the manner of doing the business in olden time.

WITCHCRAFT DELUSION.

The events of the year 1692, commonly spoken of as SALEM WITCHCRAFT, made an impression so deep on this community, that they cannot with propriety be overlooked, in any complete notice of the town. More than twenty citizens, some of the first respectability, were, in the course of a few months, arraigned charged with capital offences. Half this number suffered the severest penalty of the law. For this precinct, con-

taining at that time probably not more than five hundred souls, to be thus decimated in a few months, was a calamity tremendously awful. Now-a-days, when *one man** is arraigned, tried and executed, for *good cause*, (if there ever can be a good cause *for execution*,) the whole state, as well as states adjoining, are agitated to their centre. What could have induced the apathy that endured such things then, it is impossible to conceive.

This *moral mania* is said to have originated with children, *under twelve years of age*, in the family of the Rev. Samuel Parris, of Salem Village. A part of the identical building in which Mr. Parris then lived, it is said, now remains, situate on the easterly side of the Ipswich road, about twenty rods northerly of the Collins house. It then was a part of the parsonage, standing a few rods northwesterly of the village church. It should ever remain a monument with this inscription, "*Obsta principiis.*"

Although this delusion may have begun with children, it was not the work of children alone. It is chargeable upon those of an older growth,—upon those whose station in society demanded from them better things,—clergymen and magistrates. I am sensible that I speak plainly of those in authority; but nothing less plain will meet the case. I use the words of "truth and soberness."

When these extravagances in the children were first noticed, the Doctor was consulted, and gave his opinion "*that they were under an evil hand.*" "This," says Cotton Mather, "the neighbors took up and concluded they were *bewitched.*" Whether he was a doctor of *medicine*, of *law*, or of *divinity*, who gave this opinion, I am not advised. Of the name of the doctor, history gives no information,—not even the learned Dr. Mather's Magnalia, which tells all that was true *and something more.* This is certain, the Reverend gentleman, in whose house the malady began, and his associates of the neighborhood, did very little to suppress the evil; much less than they should have done. Says Dr. Mather, "Mr. Parris, seeing the condition of his family, desired the presence of some worthy

* Prof. J. W. Webster, of Cambridge.

gentlemen of Salem, and some neighbor ministers, to consult together at his house; who when they came, and had inquired diligently into the sufferings of the afflicted, concluded they were preternatural and feared the hand of Satan was in them." I cannot better express my views, than in the terse language of the Rev. Dr. Dwight, President of Yale College, who can never be charged with want of proper respect for the clergy.

Says he, "Had Mr. Parris, instead of listening to the complaints of the children, and holding days of fasting and prayer, on occasions so preposterous, applied the rod as it should have been; had the magistrates, instead of receiving the complaints, arrested the complainants as disturbers of the peace; or had the Judges of the Court quashed the indictments, as founded on the baseless fabric of a vision, and discharged the prisoners, the evil might have been arrested, *in limine*. But unhappily these were efforts of reason, which lay beyond the spirit of the times."

Those who conducted these trials were not only deceived themselves, but they were willing to deceive others. They were not simply zealous; but they were corruptly furious. They introduced testimony, equally at variance with law, with common sense, and with the Scriptures. Children incapable of any comprehension of the topics about which they were interrogated, were in some cases the only witnesses. A venerable man was found guilty on the testimony of his own grandchild. What is worst of all, the answers desired were put into their mouths by the illegal forms of the questions proposed.

Time will not admit of a reference to each of the victims of this delusion, that had a home in Danvers. Among them were the following:—Rev. George Burroughs, (who himself had been a settled minister in the village;) Giles Corey, and wife; John Proctor, and wife; Rebecca Nourse, George Jacobs, Sarah Good, John Willard. Dr. Mather estimates the whole number of arrests, at 100; the whole number executed, at 19.

I will briefly advert to a few of the cases as samples of the whole; at the same time must say, that in the examination of the trials as preserved, I have not noticed a single error, in conduct or opinion, in those who were accused. On the contrary,

the more prominent were their virtues the more likely were they to be accused; and the less chance had they for escape.

In the case of John Proctor, (whose character I feel in duty bound to vindicate from all unjust aspersions,) his only fault was a kind regard for his wife. When she was arrested and about to be carried to prison, (her health being such as to forbid her being imprisoned,) he insisted upon going with her; whereupon, her accusers cried out against him, and he was arraigned also. During his trial the Rev. C. Mather was in Court, (at the special solicitation of the prisoner, see his admirable letter of July 23d, 1692,) and fearing there might be some hesitation in the minds of the jury on account of his well-established character for integrity and piety, volunteered to testify that he himself had seen his Satanic Majesty, the Devil, whispering in the ear of the prisoner, while there in Court. To every intelligent mind the statement of such a fact carries with it its own commentary. The learned Doctor must have had the impulses of his own fears, in the eye of his mind, when he presumed to give such testimony; not to speak of the wisdom of the judges, who permitted it to be given.*

In the case of Rebecca Nourse, a sister of the Church, of fair character, the jury returned a verdict of *not guilty;* but the

* That injustice may not be done to Dr. Mather, whose greatest defect seems to have been his *egregious vanity*, I will quote the views of Mr. C. Robbins, of Boston, who appears to have examined the part acted by Dr. Mather with much kindness and discrimination. "That Cotton Mather was enchanted in the same spell with the other prominent actors in these tragic events; that he was credulous to a ridiculous extreme; that he was inordinately fond of the marvellous; that he was too easily imposed upon; that his intense and undisguised interest in every case of alleged possession, betrayed him into indiscretions, and laid him open to censure; and that he busied himself unnecessarily with the trials, are facts which rest upon indubitable evidence,—are blemishes which can never be wiped away from his name. That he was under the influence of any bad motives, any sanguinary feelings; that he did not verily think he was doing God service, and the devil injury;—the most careful examination has failed to make me believe."

Bred as he was of the blood of the Mathers and Cottons for many generations; reverenced as they had been by the people as the *elect* of God, before whom the people bowed at their nod, as was the custom of the times; it is not surprising that he assumed to dictate. Humility, in those days, was not an indispensable qualification in the character of a Christian minister; on the contrary, it was a qualification rarely found in their possession. It is said, "*to do all the good he could to all*, was his maxim, his study, his labor, his pleasure." (Hist. of 2d Church, Boston, p. 111.)

combined influence of the populace, the church and the clergy, brought about her execution. She was first excommunicated, then hung; the first instance of the application of Lynch Law, to be found in the annals of New England.

Giles Corey and Martha his wife, who lived in the western part of the town, on the estate recently occupied by the Hon. Daniel P. King, were accused and suffered death. He was *eighty years old.* His contempt for the entire proceedings was such, that he stood mute and refused to plead to the accusations. Because he so refused, they undertook to press or extort an answer from him, and so suffering, he died under the pressure. Thus dying, his body was denied a Christian burial, and it is said was deposited at the crotch of the roads, near Tapley's brook, as was done with the bodies of infamous malefactors. This is the only instance of the application of this kind of torture, to my knowledge, in this Commonwealth. The idea is most forbidding. A grey-headed veteran thus treated, in a Christian land, and by those too who professed to have imbibed more than a common share of the spirit of Christ! If such be a Christian spirit, how shall the opposite be described? The very thought produces a chill of horror.

George Burroughs, who, for several years, was a pastor of the Village Parish, having removed to Portland, where he was respectably settled in the ministry, was cried out against by his enemies, tried, convicted, and executed with the others, August, 1692, on Gallows Hill. He is entitled to be remembered with high regard, as he had the firmness to resist the infatuations that overcame the minds of so many of his brethren. Says Mr. Willis, the historian of Portland, "there has nothing survived Mr. Burroughs, either in his living or dying, that casts any reproach upon his character; and, although he died a victim of a fanaticism as wicked and as stupid as any which has been countenanced in civilized society, and which at the time prejudiced his memory, yet his character stands redeemed in a more enlightened age, from any blemish."

I have sought in vain for the part taken in these trials, by the lawyers as such. The trials appear to have been carried on before

a special tribunal, organized for this special purpose, partaking of the powers of civil and ecclesiastical tribunals, having little or no regard to the rules of evidence, or any other proprieties; and thus to have continued, until it broke down under the weight of its own extravagances. Messrs. Stoughton, Saltonstall, Richards, Gedney, Sewall, Winthrop and Sargent, were the *seven eminent citizens* selected for this purpose. They were men of high respectability. A special jury was organized before which all the cases were brought. The depositions and affidavits used, show that rules of law were entirely disregarded in the trials. A species of *infatuation* seems to have pervaded the minds of all concerned. The entire movement, from beginning to end, was an anomaly most extraordinary. I am not unmindful, that trials for like offences had been carried on in England, and on the continent of Europe, and that some of the purest jurists of the time, had participated in the trials. But such was not the fact in regard to the witchcraft of New England. These trials bear no marks of wisdom, and very few of honesty of purpose. Perhaps the reason for the appointment of a special tribunal for the trial of those accused of witchcraft was, that the Provincial Charter did not arrive until May, 1692, and no regular court was organized under it, until December following. Here then was an interval in which the regular administration of justice was suspended for the want of a proper Court; from which a lesson is to be learned, that such experiments should not often be repeated.

But why do we dwell with such abhorrence upon the follies of olden time? When in our own times, and almost in our own circles, are extravagances, quite as irrational and unintelligible. That there may be phenomena, from natural causes, electrical, galvanic, or otherwise, of a character to astonish and confound, I will not presume to deny, though I have not witnessed any such. *But that any communications with the spirits of the departed, directly or indirectly, have ever been had; or any revelations from them, through any such agencies, I do not believe.* All such pretences, under whatever name they may come, are *false* and *deceptive*, and only calculated to

mislead. They are to be classed in the same category with *witchcraft of olden time.*

I am not unmindful that it is said by high authority, (Exodus xxii, 18,) "Thou shalt not suffer a *witch* to live." There are many other things said by the same authority, which, in my opinion, were not intended *literally to be regarded as rules for our guidance*, without some qualification of circumstances. Suppose this rule to be followed, and the idea of a witch, then prevalent, to be taken,—what would be the consequence? "A witch" is defined, in the Magnalia of the learned Doctor, to be "a person that, having the free use of reason, doth knowingly and willingly seek and obtain of the *Devil*, or any other god beside the true God *Jehovah*, an ability to do or know strange things, or things which he cannot by his own *human abilities* arrive unto." A witch was supposed to have renounced allegiance to the true God, and to have promised obedience to the *Devil.* Some of the clergy construed the Scriptures as recognizing the validity of such contracts. Was it strange, then, to believe, that the persons supposed to be *bewitched* were moved of the Devil? Were not those who thus taught and misled those whom they taught, justly chargeable with the blood of the innocent sufferers? I have no respect for the agency of the Devil, as he is supposed to have operated in 1692, or as he is now operating in 1852; and as to *good spirits* operating *through such mediums* to instruct and bless mankind, I have no faith in it.

These accusations continued to multiply, until they were checked by their own extravagance.* The arraignment of

* Dr. Mather says, (Vol. II, 413, § 11,) "By these things you may see how this matter was carried on, viz., chiefly by the complaints and accusations of the afflicted, bewitched ones, as it was supposed, and then by the confession of the *accused*, condemning themselves and others. Yet experience shewed, the more there were apprehended, the more were still afflicted by Satan; and the number of confessors increasing, did but increase the number of the *accused*; and the executing of some, made way for the apprehending of others: for still the afflicted complained of being tormented by new objects, as the former were removed. At last, it was evidently seen that there must be a stop put, or the generation of the children of God would pass under that condemnation. Henceforth, therefore, the juries generally acquitted such as were tried, fearing they had gone too far before?" "Considering the confusion this matter had brought us into, it was thought safer to *under do* than to *over do*, especially in matters capital, where what is once *compleated*, cannot be *reprieved.*"

Mrs. Hale, wife of the minister of Beverly, and of Mrs. Proctor, wife of John Proctor, beforenamed, ladies eminent for their virtues, opened the eyes of jurors and judges to reflect, that *their own time might soon come.*

The jurors before whom the accused were tried, with one accord, acknowledged their error in acting upon *such evidence*, or rather *without any evidence;* and the judges, particularly the excellent Chief J. Sewall,* continued to lament their mistakes while they lived.

Whether Justices Hawthorne and Corwin, the magistrates who conducted the preliminary examinations, ever made the *amende honorable*, does not appear. Perhaps, as they were judges of an *inferior court only*, a correction of errors was not deemed an essential part of their duty. This is certain, the higher law of common sense gained the ascendency, and false interpretations of the laws of Moses were soon in a measure corrected. *The Devil was deposed.*

I have dwelt long upon this antiquated topic, because justice to the memory of those who died without blemish, together with the unaccountable propensity of the human mind, even at the present time, to give credence to *irrational absurdities* and visionary fancies, forbid my saying less. I am not insensible that my views of the subject are extremely imperfect. Nothing less than an entire volume would do justice to it. All the facts deserve to be gathered and chronicled, as a warning to future generations. Had not those in high life participated so fully, it would, ere this, have been done. "Dog wont eat dog," is

> "A maxim true
> As human wisdom ever drew."

REVOLUTIONARY INCIDENTS.

Passing over events of a temporary character, let us glance for a moment to the period immediately preceding the Revolu-

* The Hon. Samuel Sewall, afterwards Chief Justice of the Court, and a magistrate of sterling integrity, was accustomed *annually* to ask the prayers of the church and congregation at the Old South Church, where he worshipped, for the pardon of his offence in the part he took in condemning those charged with *witchcraft*. He was not so *mealy mouthed* as some of the present day, who would charge the error entirely to *the times*, and take no part of it to themselves. Such men would hang witches, or do anything else that expediency might prompt.

tion, when trifles light as air were big with the fate of nations. The refusal to use a paper with a government stamp upon it, was interpreted treason. The sale of a little tea, for the use of the ladies, involved loss of caste and imprisonment. The charge of an exorbitant price for a pound of cheese, *public posting*, by order of the town, as faithless to one's country.

The seeds of jealousy planted at the time of the granting of the Act of Incorporation, whereby the right of representation was restricted, were never eradicated. It was not the value of the privilege withheld, but the manner in which it was done, that excited the indignation of the people. His majesty had given special instructions that no more towns should be incorporated, with the privilege of choosing their own representatives. Our fathers were jealous of their rights, especially when infringed by the power over the water; and there were those on this side of the water who took good care to keep this jealousy enkindled. The Adamses, the Otises, the Quincys, the Pickerings, were not silent, and did not live in vain in those days. The spirit they infused, pervaded every artery of the body politic.

How else could it have happened, that simultaneously, from all parts of the State, came up resolutions of similar import. Doubtless these resolutions expressed the feelings of the people; but they probably had a common origin. Although messages were not then circulated by *lightning*, or handbills published through the *daily press*, still, messengers were not wanting, nor prompters to tell the people what to say. James Otis, John Adams, Joseph Warren, Samuel Adams, Timothy Pickering, and many others, were intent on securing the freedom of the colonies.

In 1765, it was deliberately resolved, in town-meeting assembled, "that the inhabitants were greatly incensed by the burdens attempted to be imposed upon the people, and were ready to resist to the uttermost."

In 1768, Dr. Holten, delegate to a convention holden at *Faneuil Hall*, the cradle of Liberty, in Boston, was specially instructed "to look well to the rights of the people." With

such marked ability did he then discharge this duty, that he thereby laid the foundation for a distinction more prominent, and an influence more pervading, than any other citizen ever acquired. While he lived, to hesitate to yield assent to the opinions of Dr. Holten, was by many deemed *political heresy*. The ardor of his feelings and the purity of his life gave an authority to his views that could not be resisted.*

In 1772, Messrs. Wm. Shillaber and others were appointed a committee of vigilance. The manner in which their duty was discharged shows them to have been a vigilant committee,—regulating not only what men should *say* and *do*, but what they should *eat* and *drink*, and what should be *paid* therefor. If those who would reform the manners of the age, as to diet and regimen, would seek precedents, they may readily find them in the records of those days. Our fathers were a law-abiding people,—*provided always*, they had a voice in the making of the laws,—*not otherwise*. They were sensitive and jealous of their rights in the extreme. The spirit of Robinson, of Peters, of Williams, of Endicott, of Bradstreet, and of Winthrop, pervaded their entire nature. They felt that they were *born to be free*, and they suffered no opportunity for securing this privilege to escape without improvement.

So marked were these characteristics, that, in 1774, a regiment of royal troops was quartered on yonder plain, in front of the then residence of the Royal Governor Gage,—for, be it remembered, that *twice* in our history was Danvers the *residence* of the royal governors. So ardent was the patriotism of the citizens at this time, that it is not improbable the first bursting forth of the flame of liberty was here *apprehended*. So correctly did they augur coming events, that, in February next following, less than two months previous to the battle of Lexington, the first *onset* by the British was *aimed at Danvers*. Col. Leslie, with his regiment, came from Boston for the purpose of destroying cannon and military stores supposed to be deposited at Danvers. Without doubt, such deposits were here.

* See remarks following, by Rev. J. Warburton Putnam, for a more complete view of the life and character of this estimable citizen.

In those days, patriots had to have their eyes open in all directions. They had to watch their enemies *at home and abroad.* The *tories* were on the watch, ready at all times to give information of every movement.

While Col. Leslie was parleying with parson Barnard and others, about crossing the North Bridge in Salem, near the line of Danvers, Mr. Richard Skidmore (familiarly known as Old Skid) took care to trundle off the cannon, upon the carriages he himself had made. So the brave Colonel returned to Boston, with his first lesson distinctly conned, *that a yankee was not to be caught napping.* This excursion was on the Lord's day, Feb. 26th, 1775. The troops landed at Marblehead, while the people were at church in the afternoon, and it is worthy of special notice, as the resistance here experienced was *the first resistance to British arms.* As Gov. Kossuth recently happily remarked at our own monument, in allusion to this event, "the men of Danvers were ready to fight, and this is quite as good as fighting. Would the people of the United States just say to the Czar of Russia, what the people of Danvers said to Col. Leslie, I think the Czar of Russia would do as Col. Leslie did, *go back again*, and thus my own beloved Hungary would be free."

Had it not have been for the pacific wisdom exercised on that occasion, by Messrs. Barnard, Pickering and others, Salem would have been the theatre on which the first blood for liberty would have been shed, and thereby she would have plucked the feathers from the caps of *Lexington* and *Concord.**

The men of Danvers were there. Messrs. Rev. Clergy, Wadsworth and Holt, were there seen in the ranks of the mili-

* Rev. J. W. Hanson, in his History of Danvers, (page 86,) says "This was the first resistance, bloodless indeed, but determined, which was made on the part of the people of this country to the encroachment of foreign aggression. In the town of Salem, nearly two months before the battle of Lexington, the people of Danvers, joined by those of Salem, opposed and beat back the foe, and established their title to the quality of determined bravery. But for the calmness and discretion of Leslie the English commander, North Bridge, at Salem, would have gone ahead of the North Bridge at Concord, and Salem itself have taken the place of Lexington; and February 26th would have stood forever memorable in the annals of the Republic. The British under Leslie numbered 140. The Americans under Pickering numbered 50."

tia, with their guns ready for battle, under the command of the brave Samuel Eppes. When the alarm was sounded, the sermon was cut off, and the concluding prayer, with the doxology, were deferred to a more convenient season. Then, men not only slept upon their arms, but carried them to meeting. The best of men were ready to fight. All were soldiers,—none too good for service. Their country's rights, not their own aggrandizement, were the objects for which they watched without ceasing.

BATTLE OF LEXINGTON.

Thus continued the town, in a state of constant preparation and alarm, until the morning of April 19th, 1775, an era most marked in the annals of Danvers. Then, every man capable of bearing arms, from the stripling of sixteen to the veteran of sixty years, was seen trotting at the rate of *four miles* an hour, to the field of duty and of glory,—with what effect, the returning wagons on the following day, loaded with the dead and wounded, too plainly told. Seven of the young men of Danvers, whose names are registered on yonder monument of granite, quarried in our own hills, the corner stone of which was laid by Gen. Gideon Foster, their commander, on the sixtieth anniversary, then became entitled to the inscription, "Dulce et decorum est, pro patria mori." As many more received marks of distinction from the enemy, that they carried with them to their graves.

Think of it, my friends! Suppose your father, son, or brother, one or all, as was the case with some families at that time, to have been thus exposed, when the distant thunder of conflicting arms came echoing over the hills, and the lightning flash of artillery illumined the western horizon, you will be able to appreciate the price paid by your fathers for the liberties you now enjoy.

The impulse given at Lexington was never suspended. The funeral knell of those, whose lives were thus sacrificed, constantly resounded in the ear. As a specimen of the feeling that then pervaded the entire community, I beg leave to recite an anec-

dote of an event that occurred on that morning, which I had from the Colonel himself, and therefore it may not be questioned.*

BATTLE OF BUNKER HILL.

On the 17th of June, next following, (a morning not unlike the present, when the grass was waving in abundance on the plains,) Captains Foster, Flint, Page, Porter, and others of Danvers, were found in the post of danger, at the bloody ramparts of Bunker Hill, under Gen. Putnam, the commander,—himself of Danvers. There they stood, shoulder to shoulder, side by side, with Warren, Stark and Prescott, the motto of Patrick Henry on their helmets, colors not to be mistaken, "Give us Liberty, or give us Death!"

Shall it be said, my friends, that Danvers did nothing towards securing our freedom?—Danvers, that poured out her best blood in the midst of the fight? *of one*, who had rather die than stoop, though cautioned to do so,—*one*, who, when questioned *where he should be on the day of battle*, replied, "*Where the Enemy is there you will find me!*" All who know our country's history must be aware that I refer to the brave Captain Samuel Flint, who fell fighting, sword in hand, on the mounds of Bennington, in the prime of life and vigor of manhood; leaving descendants, whose highest pleasure it should be to imitate the patriotism of their grandfather, and the amiable virtues of their father,—the late Hon. D. P. King.

On the 18th of June, 1776, it was voted, in town meeting, "if the Honorable Congress, for the safety of the United States,

* When the troops from Salem, under the command of Col. Timothy Pickering, were on their way to meet the enemy, (the Danvers companies having started ahead by permission,) they halted at the Bell Tavern, now Monument, to arrange their places; and while thus stopping, Hasket Derby, one of the soldiers, stepped into friend Southwick's, the house opposite, with whom he was acquainted, where Mrs. Southwick said to him, Friend Derby, thee knows that my principles will not allow me to do anything to encourage war; but as there is a long and tedious march before thee, and thee and those with thee may be in need of refreshment, this batch of bread, just taken from the oven, thee may take, if thee please,—*for it never can be wrong to feed the hungry.* And she put into his knapsack *a cheese also.* The same facts have been affirmed to me by her son Edward, who, with the soldier from Salem, lived to be men of the greatest wealth and influence in their respective towns.

declare them independent of the kingdom of Great Britain,—we, the inhabitants of Danvers, do solemnly pledge our lives and fortunes to support them in the measure,"—language smelling strongly of the Declaration made at Philadelphia, on the 4th of July next following;—which Declaration was *unanimously* approved by vote, and ordered to be entered, at length, in the records of the town. Yes, there it is, my friends, in bold relief, on the page,—for the instruction of future generations. This little incident speaks volumes of the feelings that pervaded the minds of the community. This little town, with less than two thousand inhabitants, thus *ratifying* the doings of a nation, and taking upon itself the *responsibility*. The spirit of Holten, of Foster, of Hutchinson, of Shillaber, and their compatriots, is apparent in this thing. When such a feeling prevails, *victory* or *death* must follow. No compromise is admissible. No *tory spirit* was found here. While these men lived, there was no doubt where Danvers would be found. Her sons have every reason to be proud of the patriotic spirit and determined purpose of their sires. The names of many brave men are conspicuous in her annals. Let their sons, to the latest generation, see to it, that a reputation so nobly earned shall never be tarnished.

REVOLUTIONARY HEROES.

On the page of history that shall mark the efforts of Danvers in the Revolutionary struggle for Independence, will be found the names of—

Gen. Israel Putnam,
Gen. Gideon Foster,
Gen. Moses Porter,
Col. Jeremiah Page,
Col. Israel Hutchinson,
Col. Enoch Putnam,
Major Caleb Lowe,
Major Sylvester Osborn,
Capt. Samuel Eppes,
Capt. Samuel Flint,

Capt. Jeremiah Putnam,
Capt. Samuel Page,
Capt. Dennison Wallis,
Capt. Levi Preston,
Mr. William Shillaber,
Dr. Amos Putnam,
Dr. Samuel Holten,
Capt. Johnson Proctor, (my father,)

the last survivor of the revolutionary worthies, who died November 11, 1851, aged 86. A class of men worthy of the cause they so ably defended. They were none of your milk-and-water heroes; salt pork and bean porridge constituted the basis of their diet.*

AGE OF SOLDIERS.

It is interesting to notice the extraordinary length of lives attained by these patriots. Of those named, their average ages exceeded 80 years. What could have so extended their lives ten years beyond the period ordinarily allotted to man? This is an inquiry of much interest. It could not have been quiet, and freedom from exposure,—for none were more exposed. The incidents of the soldier's life, under circumstances most favorable, have little to charm or amuse; but the Revolutionary Soldiers, half clad and half starved, as they often were, must have lived on something not fully appreciated, to hold out as they did. May it not in part be attributed to their energy and activity of movement in early years? to that buoyancy and cheerfulness of spirits that naturally flow from such movements? Who has not witnessed the animation with which the old soldier adverts to the perils of his youth, and

"Shoulders his crutch to show how fields are won"?

Who will presume to say that cheerful spirits do not essentially contribute to the prolongation of life?

* There are many others, "good men and true," who did much service, with equal energy and patriotism, but who were content with being brave, without any proclamation made of it. Those who float readily on the top, have not always the most solidity.

CENTENNARIANS.

But two instances, within the limits of the town, of persons living to the age of one hundred years, have come to my knowledge. These were both soldiers, who had seen much service in many wars.

The first was Thomas Nelson, a native of Scotland, who died in 1774, at the age of 113 years.

The second was Lemuel Winchester, a native of Brookline, Massachusetts, who died in 1844, at the age of 100 years 8 months and 5 days.

Of father Nelson, I have heard my grandmother say, (who herself lived to be almost one hundred,) that when he was more than one hundred, he often walked from his residence to Salem, six miles, as upright as any young man.

Both of these gentlemen possessed cheerful dispositions and active habits. Both of them were free from those excesses so common to the age in which they lived, though probably not *tee-totallers*,—a description of beings that were not common in revolutionary times.

How important then, to those who would possess health and long life, to imitate their example in the cultivation of habits of activity, temperance and cheerfulness. It was remarked by Lord Mansfield, one of the most sagacious of men, that he never knew an instance of a person living to extreme old age who did not *rise early;* and he might have added, who did not *live temperate.* Temperance and activity are the corner stones of health and usefulness.

RELIGIOUS WORSHIP.

The first settlers of Salem were Puritans. They were men who aimed to be governed by the impulses of their own consciences, and to keep themselves void of offence.* Such were Endicott and his associates when they came to Salem. I do

* In the language of Governor Bradford, when a young man, "To keep a good conscience, and walk in such a way as God hath prescribed in his Word, is a thing which I much prefer before you all, and above life itself."

not presume to say they were without blemish,—the sun has spots,—but "their faults leaned to virtue's side." They had more of merit in them than many men's virtues. Thus moved by a faith that gives *dignity* to man,—*purity* to woman,—and *loveliness* to the child,—it would have been strange indeed if they had neglected to provide all needful accommodations for the worship of God. As early as 1666, the farmers of the village were incorporated into a society for religious worship. This was the Second Parish in Salem. Parish privileges and rights of citizens were then essentially connected. No man could exercise the rights of a citizen who did not belong to the Church. In the meetings of the Church, matters of business were moulded as much as they now are in caucus assembled.

The first thirty years of the Village Parish covers that period when the *witch delusion* and other controversies were agitated to such extent that little may be said of the *religious influences* then prevalent,—if regard be paid to the text, "By their fruits shall ye know them."

In 1697, Rev. Joseph Green became the pastor of this society, and so continued for a period of eighteen years. He died among his people, universally beloved and respected. He must have been a very good man to have lived and died as he did, at such a time, surrounded with such influences.

He was succeeded by Rev. Peter Clark, who continued to minister until all those who settled him had left the stage; a period of more than *fifty years.* His funeral discourse was preached June 16, 1768, by Rev. Thomas Barnard, of Salem. Such permanency in the ministry speaks well of pastor and people;—and is in accordance with our best New England notions. I know that many have grown up of late who think they know more than their fathers did,—but I have heard it said old Doctor Clark once said to his son Caleb, "Caleb! is there no nearer way to Heaven than round by Chebacco?"—meaning thereby to reprove the *new light influences* then prevalent. So in modern times, many are not content to pursue the good old way to Heaven, but want to go *by steam*; when they start thus, there is danger of bursting the boiler.

Rev. Benjamin Wadsworth succeeded Mr. Clark, and ministered unto this people for more than *fifty years*. My first impressions of a *model minister* were taken from this gentleman when a boy at school. Subsequently, when an older boy, myself attempting "to teach the young idea how to shoot," I had the pleasure of a more intimate acquaintance, which confirmed my first impressions. He was a *gentleman*, in the best sense of the term. He knew *what* to say, and *when* to say it. He too lived a long life harmoniously with his people, and died beloved and respected. What Christian minister can ask a better eulogy? Who that remembers the words of wisdom that fell from the lips of these venerable men, will fail to rejoice at their good fortune in being thus instructed? I know of nothing that savors more of Heaven, than lessons of instruction from a virtuous, modest, wise old minister. Very few societies can render so good an account of their stewardship.

Since the decease of Dr. Wadsworth, the increase of population has been such as to demand a division, and two societies are now sustained on the old foundation. Of the living, I forbear to speak, well knowing that the sound of their own voices will be their highest encomium. They are favorably esteemed wherever learning or piety is regarded.

The inhabitants of the southerly part of the town worshiped with the First Church in Salem, until 1710, when a new society was incorporated, under the name of the Middle Precinct Parish. This was the Third Parish in Salem. Their first effort was, to obtain from the town, a grant of "a quarter of an acre of land to set a meeting-house on." This was so located, that, in process of time, it expanded to more than an acre. Whether *fortunately*, or not, involves too many incidents to admit of discussion on this occasion.

In 1713, Rev. Benjamin Prescott was settled as pastor over this parish, and remained such for a period of *forty years*. His pastoral relations were closed in 1752, (the year of the separation from Salem,) in consequence of contentions that had arisen about the collection and payment of his salary. There were, within the parish, Quakers and others, who thought they

could not *conscientiously* pay for *such preaching*. The laws had no regard to scruples of conscience of such a character. After the dissolution of his pastoral relations, Mr. Prescott continued to reside in the parish, a worthy citizen and magistrate, dying in good old age, respected for his talents and virtues, and was buried at the foot of the hill bearing his name.

A shrewd observer, with much experience in ministerial affairs, remarked, in relation to Mr. Prescott's ministry, "When a minister and people cannot get along without quarrelling about *his salary*, it is better for both that the connection should be dissolved. God and Mammon cannot peaceably occupy the same tenement."

The Rev. Nathan Holt succeeded Mr. Prescott, and ministered with good fidelity for a period of *thirty-four years*. He was a peaceable, clever man,—deeply imbued with the patriotic spirit of the times. Of his services in the pulpit, I have heard but little. His labors among his people were highly prized, and productive of a happy influence. "He was an Israelite indeed, in whom there was no guile."

Rev. Samuel Mead followed Mr. Holt, and was pastor about *ten years*. The record of this period is lost; it is not safe, therefore, to speak, where the best evidence *is wanting*. I remember him well. His peculiarities were many.

In 1805, the Rev. Samuel Walker was settled, and remained the pastor for a period of *twenty-one years*. His life was terminated by a painful casualty. He was faithful to his calling, discreet in his movements, and died with a kind remembrance in many a bosom. Since his death, a Unitarian, a Methodist, a Baptist, and a Universalist society have grown up in the parish, and flourished with various degrees of success, leaving the Old South Society still one of the largest and ablest in the county.

For a few years they were ministered unto by the Rev. George Cowles, who, while on his way south with his lady, in search of health, was suddenly lost on board the steamer Home, dying with these last words, "He that trusteth in Jesus is safe, even among the perils of the sea." He died deeply lamented,

having previously resigned his pastoral care on account of ill health.

The Rev. H. G. Park followed for a short time.

The Rev. Thomas P. Field succeeded Mr. Park for a period of *ten years*, laboring successfully to a harmonious and happy people,—which labors were unfortunately interrupted by his being called to a position of more extended usefulness at Troy, N. Y., with the offer of a compensation better proportioned to the worth of his services. When it was too late, the people saw their *error*. The disappointment experienced in parting with one so highly esteemed, with no appreciable reason assigned therefor, poorly prepared the way to treat with kindness and Christian sympathy his successor, the Rev. James D. Butler, who, after a *conditional settlement of one year*, was *crowded off*, without ceremony. May his eminent learning and Christian humility command a position in which they will be duly appreciated.

Several other religious societies have grown up in different parts of the town, and been sustained with varied success. A Baptist society was organized at the New Mills Village, under the pastoral care of Rev. Benj. Foster, sixty-eight years since. The present pastor, Rev. A. W. Chapin. There is also a Universalist society in that neighborhood, which was organized thirty-seven years since, now under the pastoral care of the Rev. J. W. Putnam.

Within my memory, four valuable churches have been destroyed by fire, probably caused by incendiaries. One offender only has been brought to justice, and he under his own confession.

Within the last twelve years, there has been expended in the construction and finish of churches, more than $50,000.

The present annual payments within the town, for the support of religious instruction, cannot be estimated at less than $10,000.

The predominant faith at the present time, (exclusive of those who have no faith at all,) is a modified version of the notions of the Puritan Fathers of New England;—how far improved

by the modification, must be left to the better judgment of those who have really experienced its purifying influences. That there may be such, I cannot doubt,—but something more than mere *profession of religion* is wanted, to satisfy my mind. I incline to the belief, that his faith cannot be *wrong* whose life is *right*. And where the life does not illustrate and adorn the profession, the profession will be found "a sounding brass and tinkling cymbal."

EDUCATION.

Popular education, in the broadest sense of the term, has engrossed the attention of the people of Danvers as much as any other topic. From the time of their first meeting, March 4th, 1752, when Daniel Eppes, father and son, were moderator and clerk, each year's record shows more or less of interest in the education of the rising generation.

Previous to the separation, but little attention had been given to supporting schools for the children on the borders.

In 1783, when revolutionary troubles had subsided, the people began to look after the condition of the schools.

In 1793, an interesting report on the reorganization of the schools was made to the town, by Dr. Archelaus Putnam, which appears in full upon the records,—a fact worthy of notice, because many a report, placed on file *only*, is not now to be found. Files that are handled by every body, soon become every body's property.

In 1794, pursuant to a plan proposed by Gideon Foster, Samuel Page, and John Kettelle, the town was divided into districts.

In 1802, the districts were remodelled, at the suggestion of Sylvester Osborn. Thus we find Holten, Foster, Page, Osborn, and others, who were foremost in their efforts to secure our rights, going ahead in their endeavors to educate the children to understand those rights.

In 1809, the present system of school districts was established,—then nine, now fourteen;—then containing 800 children, now more than 2000, of age suitable to attend school.

It is not easy to understand how schools were supported as well as they were, with the limited appropriations then made. Masters must have taught for the love of teaching, and children studied for the sake of learning. The days of study, and not the days of vacation, must then have been their seasons of amusement.

In 1814, an order was adopted requiring a report of the condition of the schools, for the year next preceding, to be made at the annual meeting in each year. This is worthy of notice, it having become a State regulation since.

In 1820, an order was adopted requiring the names and ages of children between four and sixteen years, resident in town on the first day of May, to be returned by the prudential committees, and recorded by the clerk. This also was in advance of the action of the State to the same effect. Both of these regulations have been found highly serviceable.

The money appropriated for the support of schools has since been apportioned to the several districts in proportion to the children thus returned, with donations to the districts containing a sparse population, to equalize the advantages of schooling as far as practicable.

High schools have recently been established with good success. The present year, a new plan of superintendence has been ordered and entered upon with high expectation of benefit. It remains with the person who fills the office whether these expectations shall be realized. The superintendent enters upon the duties this day. I cannot doubt the efficiency of individual superintendence when regulated by competent ability, with a single eye to the advancement of the schools.

The predominant feeling has long been, that it is the bounden duty of the town to carry out the free-school principle first proposed by Endicott, viz,—*to provide for the complete education of all the children, at the public charge, in such manner as their condition in society demands.*

In this way alone can it be explained that Danvers has educated so small a proportion of her sons at colleges, according to her wealth and population. On looking over the list of *natives*

of the town who have had the benefit of a collegiate education, for one hundred years last past, I find six clergymen, three lawyers, two physicians, five farmers, and two others,—in all, twenty;—a number much less than will be found in many towns with one half the population.* I speak of the fact as presenting considerations worthy of reflection, and not because I deem such an education an essential qualification to good citizenship. Instance the success of Franklin, of Washington, of our own Bowditch, to the contrary. The truth is, the people of Danvers have been anxious to realize a more speedy income on their investments than is ordinarily found by trimming the midnight lamp. As a general thing, they value objects in possession more than those in expectancy; their faith is not strong enough to sustain the hope of distinction by means of literary efforts.

An elaborate attempt to abolish the district system of schools was made in 1850, but the people were not prepared to give up what they deemed a *certainty* for an *uncertainty*.

* College Graduates.—Names of *natives* of Danvers, who have been educated at Collegiate Institutions:—

F.	*Daniel Putnam,	Harv.	1717.
F.	*James Putnam,	Harv.	1746.
T.	*Daniel Eppes,	Harv.	1758.
F.	*Tarrant Putnam,	Harv.	1763.
P.	*Archelaus Putnam,	Harv.	1763.
L.	Samuel Putnam,	Harv.	1787.
T.	*Israel Andrew,	Harv.	1789.
C.	William P. Page,	Harv.	1809.
C.	Israel Warburton Putnam,	Dart.	1809.
C.	Daniel Poor,	Dart.	1811.
L.	John W. Proctor,	Harv.	1816.
C.	Ebenezer Poor,	Dart.	1818.
L.	*William Oakes,	Harv.	1820.
P.	John Marsh,	Harv.	1823.
F.	*Daniel P. King,	Harv.	1823.
C.	Allen Putnam,	Harv.	1825.
F.	Samuel P. C. King,	Amherst.	1831.
C.	Ezekiel Marsh,	Yale.	1839.
	*Augustus E. Daniels,	Harv.	1846.
	*Thomas Stimpson,	Amherst.	1850.

6 of the above became clergymen; 3, lawyers; 2, teachers; 5, farmers; 2, physicians; 2, occupation not yet determined.

Ten have deceased; *ten* now living.

F. Farmer; C. Clergyman; P. Physician; L. Lawyer; T. Teacher.

Several other citizens have engaged in professional employments, without the aid of collegiate instruction. Several are now preparing for such employments.

SUPPORT OF SCHOOLS.

There is no town in the county where the appropriations for schools are more liberal, in proportion to the number to be educated and the ability to pay. Mr. Webster, in his late speech at Faneuil Hall, says it is the glory of Boston that she applies *one quarter* part of *all the taxes assessed*, for the support of *public schools*, viz., $50,000 out of $200,000,—there being a population of 140,000. Danvers applies $10,000 out of $25,000,—there being a population of 8000. Danvers has a valuation of $3,000,000,—Boston, $300,000,000. Here is a question for boys at school to answer, which of these places does best for the support of public schools, according to its ability?

If the schools of Danvers are not advanced in proportion to their appropriation, the defect is not chargeable to the mass of the inhabitants,—their *will* is to have *first rate free schools.*

SCHOOL FUNDS.

The wisdom of the town in applying the surplus revenue, that came to their use in 1844, as a permanent fund for the benefit of schools, over and above a prescribed sum of not less than three dollars per scholar, to be raised by the town annually for this purpose, must not be overlooked. This fund now amounts to the sum of $10,000, and is invested in the hands of trustees chosen by the town. Considering the many jealousies brought to bear on this topic, the act whereby the investment was made will ever remain most creditable to the town. No man did more to bring this about than the late Elias Putnam, who in this, as in all his other public services, showed himself a vigilant friend of the best interests of the town. Danvers will long mourn his departure in the midst of his usefulness. He was a man of marked energy and decision of character. Selfish to some extent,—for who is not,—but public spirited, far beyond most of those around him. Those who knew him best, valued him highest. It was often my privilege, as on this subject, to coöperate in the objects he had in view. I knew him well.

WALLIS FUND.

By the generosity of Capt. Dennison Wallis, who died in 1825, a local fund of $2500 was established for the benefit of School District No. 1, in which he then lived. He intended the fund should have been $5000, but the phraseology of the will so far fell short of the intentions of the donor, when tried in the crucible of the Supreme Court, as to reduce the amount *one half.*

With this fund, the *Wallis School*, for the education of children between the ages of six and twelve years, has been established, and sustained for twenty years. If the spirit of the donor could look down upon the cheerful countenances of the happy group of children, educated by his bounty, on one of their days of successful exhibition, it would discover abundant reason for rejoicing in the wisdom of the donation. Happy spirit that! which can contemplate a life of toil and perplexity terminated so gloriously. When another century shall have passed away, who will be remembered with more admiration than he who laid the foundation of the Wallis School? Although his name may not live in the offspring of his own loins, it shall be immortal in the benefits conferred on thousands. This crowning act of his life will be cherished with gratitude, even when his heroic exposure at Lexington shall be forgotten.

SUPPORT OF PAUPERS.

As a municipal regulation, next in importance to the education of the young, is the support of the unfortunate poor. By the record of the first meeting, it appears that both these subjects were provided for. Still, no well-established system of relief to the poor was adopted, until about the year 1800, when the attention of friends E. Southwick and S. Shove, moved by the combined considerations of economy and humanity, were directed to this subject. To the credit of these gentlemen, be it said, notwithstanding they belonged to a class of Christians whose sense of religious duty will not suffer any of their number to be a charge upon the public, that they did more to alle-

viate the condition of the paupers, as well as to relieve the town from the expense of their support, than has been done by any others. Their shrewd observation discerned, what was not then generally known, that almshouse establishments, with conveniences for industrial employments connected therewith, adapted to the capacities of the inmates, were the true means of benefiting their condition;—that by thus being employed, they would be saved from many a temptation incident to their humiliated position, and the burden of their support would be greatly diminished.

At this time a house, with about a dozen acres of land appurtenant, was appropriated to this use. But it was soon found that the locality of the establishment was too central, for the convenience of those around; and that the growing wants of the village demanded its removal. Accordingly, it was transferred to the extensive farm of two hundred acres now occupied, then chiefly covered with wood. The selection of this site, although censured by many at the time, shows the superior discernment of those who chose it. It is airy, healthy, and easy of access, and readily made a secure abode, far removed from evil communications, and *evil spirits also.* Whoever would deal with paupers, must prepare to guard against the influence of such *spirits* with eagle eyes.

The rival efforts of these gentlemen, (Messrs. Southwick and Shove,) to see which could *out-do* the other in saving for the town, and the suggestions made by them, from time to time, in their annual reports, will ever be interesting features for examination. They were, in fact, a sort of Quaker duel, in which no blood was shed,—although occasionally one would say to the other, "*Thee lies, thee knows thee lies, under a mistake.*" During their administration of this department, the State allowed *twenty-one* cents per day for the support of paupers, instead of *seven*, the present allowance; which materially aided in balancing their accounts.

ALMSHOUSE.

The present almshouse, with the farm and its appendages, cost $25,000. It was erected in 1844. The town was moved

to its erection, by the admonitions of Miss D. Dix, of Boston, whose generous philanthropy has done so much for suffering humanity. There were those who thought her *officious, misinformed as to the facts she stated, and disposed to meddle with that which did not concern her.* I *know* there were such. But even those will now cheerfully acknowledge, that she was actuated by good motives; and that she did the town a service, for which she ought ever to be held in grateful remembrance. Noble soul! that looks around and sees how many tears of suffering she has dried up, and how many pangs of distress she has alleviated. Her own reflections are a heavenly reward. May her shadow never be less.

There is no town in the Commonwealth where the unfortunate poor are regarded with more sympathy and kindness. Every rational movement for their benefit has always met a cheerful approval by the town. Care is taken to secure the services of intelligent and humane overseers, and the establishment entire is a model worthy of imitation.

A careful analysis of the concerns of this department for *fifty years* last past, will show, that at least *three fourths* of all those who have received relief at the almshouse, have been brought to this necessity by reason of intemperance, notwithstanding the unremitted efforts of the town to stay the devastations of this debasing vice,—this inexhaustible fountain of suffering and of crime. May God grant a safe deliverance from it, *even though it should involve the total annihilation of all that intoxicates.*

TEMPERANCE.

In the efforts that have been made to advance the cause of *temperance*, for the last forty years, Danvers has taken no mean position. During all this period, many of her best citizens have been actively coöperating with the best friends of the cause.

As early as 1812, Samuel Holten, Benjamin Wadsworth, Edward Southwick, Fitch Poole, Caleb Oakes, and others, were pioneers in this enterprise. They dared to say, even then, when it was almost the universal practice to "take a little for the stomach's sake and often infirmities," that "the use of

intoxicating liquors, *as a beverage*, was an evil, and *only evil continually*." It is glorious to find these experienced, upright, and keen observers of human nature, putting forth the doctrine that *total abstinence*, from everything that intoxicates, is "the only sure guide," the only principle that can be depended upon. What the zealous friends of law (Massachusetts law, may I say?) have recently discovered, *they* seem to have known by instinct. They preached temperance, and they practised what they preached. Without which, on any subject, preaching is "a tinkling cymbal,"—an "empty show."

Danvers was the first town that took action, in its corporate capacity, against *licensing the retail of intoxicating liquors*. The motion, (to my certain knowledge,) was drafted in pencil, at the Village Church, and presented at the annual meeting, 1835, by S. P. Fowler, Esq. To the credit of the town, its authorities have constantly adhered to the faith then promulgated. Not so with all the authorities in towns around,—and hence has flowed *misery* and *crime*. Since 1835, there has annually been appointed a committee, to watch the progress of the cause, and to advance its success. What Maine now is to other states, Danvers has been to other towns, a *beacon light* on the eminence of Temperance. May its effulgence be strengthened, until the path of duty shall be, *as illuminated by the noonday sun*.

BUSINESS. FARMING.

Attention to business has ever been a prominent trait in the character of the people of Danvers. For many years, the cultivation of the land was their chief employment. Throughout the early records, they are spoken of as the farmers, in contrast with those engaged in commercial pursuits, for which Salem has been eminent from the beginning. Among the farmers best known, will be found the names of Putnam, Preston, Proctor, Felton, and King. Their fields have exhibited samples of cultivation that will compare with any in the Commonwealth. They have stirred their soil deep, and aimed to understand the reason for so doing. The town affords every variety of soil,

from very strong to very shallow. The lands require much labor, and unremitted attention to the application of invigorating substances. As the population has increased, their labors have been concentrated; and it would not be difficult to point out those who raise as much, and live as well, from the products of *ten acres*, as did those before them from the products of *one hundred acres.* I forbear to dilate. The story of their farming has often been told, and can be better told elsewhere.

TANNING.

About one hundred years ago, friend Joseph Southwick commenced the business of *tanning*, in a few *tubs* or *half hogsheads.* This business has since so expanded, that it now occupies as *many thousand vats.* It is the staple business of the place. For many years, it was carried on chiefly by Messrs. Southwick, Shove, Wallis, Sutton, Poole, and a few others, who made fortunes in attending to it. The hide and leather business, in all its modifications, has probably done more to advance the wealth and resources of the town, than any other; especially when the manufactures, of which leather is the principal component part, are taken into view. The annual amount of these manufactures is estimated at not less than $2,000,000.*

EARTHEN WARE.

A class of coarse ware, known as *Danvers crockery*, has been coeval with the existence of the town. Forty years since, it was made much more extensively than of late. It is now thrown out of use by articles of more strength and beauty, procured at less expense from abroad,—though for many purposes, it still finds favor with those accustomed to its use. The clay on the margin of Waters River has been found particularly well adapted to this manufacture.

The Osborns and Southwicks have done more at this work than any families within my knowledge. William Osborn, the first of the name, was spoken of as a *potter.* His descendants,

* See Appendix, for statistics of this business.

for four generations certainly, have shown their regard for their ancestor by sticking to his employment.

OFFICIAL STATIONS.

The right to participate in the making of the laws has ever been esteemed one of the choicest privileges of a citizen of New England. As early as 1634, the settlers here had become so numerous, that they felt the necessity of delegating their authority to representatives of their own choice. It was the jealousy of the infringement of this right that moved our fathers to resist the oppressive taxation by the mother country,—and not the *amount of tax* imposed. It was the interference with this right by Lieut. Gov. Hutchinson, under the special instructions of "Georgius Secundus," at the time of the incorporation of the town, that specially aroused the indignation of the people of Danvers.* Thus early awakened, it would have been extraordinary indeed if the citizens had not, at all times, been careful to be represented by "good men and true,"—by those understanding their duty, and ready to discharge it.

* Lieut. Gov. Hutchinson entered upon the Records of the Council his protest against the act, as follows, viz.:—

"I protest for the following reasons:

"*First.* Because it is the professed design of the bill to give the inhabitants who now join with the town of Salem in the choice of representatives, a power of choosing by themselves; and the number of which the house of representatives may at present consist being full large, the increase must have a tendency to retard the proceedings of the General Court, and to increase the burdens which, by their long session every year, lies upon the people, and must likewise give the house an undue proportion to the board of the legislature, where many affairs are determined by a joint ballot of the two houses.

"*Second.* Because there being no governor in the Province, it is most agreeable to his Majesty's commission to the late governor, to the message of this board to the house at the opening of the session, and in itself is most reasonable, that all matters of importance should be deferred until there be a governor in the chair.

"*Third.* Because the board, by passing this bill as the second branch of the legislature, necessarily bring it before themselves as the first branch for assent or refusal; and such members as vote for the bill in one capacity, must give their assent to it in the other, directly against the royal instruction to the governor, when the case is no degree necessary to the public interest; otherwise, their doings will be inconsistent and absurd. THOS. HUTCHINSON.

Council Chamber, June 9, 1757."

REPRESENTATIVES.

Of those who have thus served the town, the following may be named, viz. :—

Samuel Holten, Jr.,	9	years, from	1768	to 1780
Israel Hutchinson,	18	" "	1777	to 1798
Gideon Foster,	9	" "	1796	to 1806
Samuel Page,	12	" "	1800	to 1814
Nathan Felton,	15	" "	1805	to 1821

and many others, for periods of from *one* to *eight* years.

One remark naturally arises upon a view of this state of facts, comparing the *past* with the *present*. *Then*, when a man had been in office long enough to acquire useful experience, he was continued, while he was willing to serve; and deemed none the less qualified because he had done his duty a few years, with good ability. *Now*, when he has acquired this experience, he is kindly reminded that there are those who want his place; that *rotation is the grand democratic principle, without regard to qualification;* and if he does not voluntarily abandon the hope, the probability is, *the people will give him leave to withdraw.*

SENATORS AND COUNCILLORS.

In the Senate of the State, the town has often been represented, and thereby been favored with a full share of the *Honorables*. Instance the

Hon. Samuel Holten,
" Daniel P. King,
" Jonathan Shove,
" Elias Putnam,
" Robert S. Daniels,
" Henry Poor,
" George Osborn, &c.,

varying in their terms of service from *one* to *three years*.

In the Executive Council, the town has been represented by the

Hon. Samuel Holten,
" Israel Hutchinson,
" Robert S. Daniels, &c.

JUSTICES.

Of the County Courts, Hon. Timothy Pickering, Hon Samuel Holten, and John W. Proctor, have been Justices.

Of the Court of Probate, Hon. Samuel Holten was for many years a Judge.

Of the Supreme Judicial Court, Hon. Samuel Putnam was for many years an eminent Judge, as his well-digested legal opinions in the Reports bear testimony.

Of Judges Holten and Putnam, it can *in truth* be said, what rarely is true with men in office, that they were more ready to *leave their offices*, than to have *their offices leave them*,—they having both *voluntarily resigned*, when their services were highly appreciated. Judge Putnam still lives, at the green old age of eighty-five, beloved and respected by all who know him.

REPRESENTATIVES IN CONGRESS.

In Congress, the voice of Danvers has been heard, through the representatives of the second district of the State, for about one eighth part of the time since the organization of the government.

Hon. Samuel Holten,
" Nathan Reed,
" Daniel P. King,

have occupied this station. Mr. King was the immediate successor of the lamented Saltonstall, of Salem. Few, very few districts in our land can boast of representatives so unexceptionable in all those qualities that best become a man. They will long be remembered as stars of the first magnitude in the constellation of worthies from Essex South District.

MUNICIPAL OFFICES. CLERKS.

In the management of the concerns of the town, there is no duty of more responsibility than that which devolves upon the clerk. On the correctness of his record rests the tenure of office, and essentially depends the character and reputation of the town.

How else is he who *caters* for the intellectual part of the centennial entertainments to be advised of facts? What is now learned of time past one hundred years can be come at through the records alone. What those present at the next centennial will be able to present, must be drawn mainly from the clerks' records. Nothing else will have a character to be relied on; unless perchance some floating leaf of this day's doings shall chance to be preserved by some careful antiquarian.

Fortunately the records of Danvers were commenced by Daniel Eppes, Jr., and kept for two years in a form highly exemplary. His chirography was plain, his knowledge of language good, so that he used the *right words* in the *right place*, neither more nor less;—a qualification not sufficiently regarded by many of those who have come after him:—among these.

James Prince,	6 years,
Stephen Needham,	11 "
Gideon Foster,	4 "
Joseph Osborne, Jr.,	6 "
Nathan Felton,	27 "
Benjamin Jacobs,	6 "
Joseph Shed,	17 "

and others from one to three years. Joseph Shed, Esq., the present clerk, has greatly improved upon the records of his predecessors by his mode of *indexing* and *filing of papers*. There still remains much to be done to make the records intelligible, without the explanation of those who made them. Let any one experience the inconveniences I have met in ascertaining facts that should be readily understood, and I will guarantee that he will not come to any other conclusion. *A town like this should have their own office for all their papers, and all their papers arranged in systematic order, under the care and keeping of the clerk,—and not otherwise.*

MEDICAL PROFESSION.

No educated physician, to my knowledge, resided in town previous to the separation. Female attendants were at command, without doubt, in cases of emergency, which often

occurred, as the increase of population fully demonstrates. A Dr. Gregg is mentioned, as early as the year 1692, as being consulted in the diseases that then prevailed; but where he resided I know not.

Drs. Jonathan Prince, Archelaus Putnam, Samuel Holten, and Amos Putnam, are the first named physicians in the North Parish. Drs. Parker Cleveland, Joseph Osgood, and Joseph Torrey, are the first in the South Parish. All of these are believed to have been regularly educated physicians, of the *old order*.

Other names have appeared, at different periods, such as Drs. Chickering, Nutting, Hildreth, Bowers, Carlton, Clapp, Cilley, Little, Peabody, Gould, Southwick, Porter, Bush, Patten, &c.; but they did not remain long enough to leave any distinct impression of themselves or their practice. Within my memory,

Drs. Andrew Nichols,
George Osgood,
Ebenezer Hunt,
George Osborne, and
Joseph Osgood,

have been the medical advisers chiefly consulted. All of these are well experienced in their profession.

Dr. James Putnam, son of Dr. Amos, accompanied his father many years.

Dr. Joseph Shed, a pupil of the celebrated Dr. B. Kittridge, also practised several years.

Drs. David A. Grosvenor, and Samuel A. Lord, have recently been added to the number of regular physicians.

How many there are, or have been, who have rested their fame on the new-modeled notions of *cold water applications*, *hot pepper mixtures*, and *infinitesimal divisions*, I will not presume to say; but I will say I have good reason to believe that prescriptions of *nauseous drugs* have essentially diminished, and probably will continue to do so as people grow more enlightened. There is no science in which so little is certainly known as that of medicine.

LEGAL PROFESSION.

I am not aware that any one ever attempted to live by the law, in Danvers, previous to 1812; since then many have started here; no one (except myself) has remained many years. The order of residence has been as follows, viz.:—

Ralph H. French,
Frederick Howes,
Benjamin L. Oliver, Jr.,
George Lamson,
John Walsh,
John W. Proctor,
Rufus Choate,
Joshua H. Ward,
Frederick Morrill,
William D. Northend.
Alfred A. Abbott,
Benjamin Tucker,
Edward Lander, Jr.,
Benj. C. Perkins.

No lawyer has ever died in town with his harness on; and no one, to my knowledge, has ever realized a living income from professional business. It is a poorly paid employment, and not worth having by those who can find anything else to do. The proximity to Salem, where such men as Prescott, Story, Pickering, Saltonstall, Cummings, Merrill, Huntington, and Lord, have ever been ready to aid those in want of justice, has taken the cream from the dish of the professional gentlemen of Danvers.

AFRICAN SLAVERY.

A glance at the last one hundred years of the history of the town, suggests a word upon the slavery of the African; a topic that has agitated and still agitates our country to its centre. Do not fear that I am about to introduce *party topics*, for I am no *partizan* in this matter. True, I am opposed to slavery,

root and branch,—as I presume every genuine son of New England is,—and am ready to do all that can be done to extirpate it from the land, *consistent with the preservation of individual rights, and the obligations to regard the constitution.*

At the time of the separation, there were, within the limits of the town, twenty-five slaves,—nine males, sixteen females. These became free by the abolition of slavery in the State, on the adoption of our constitution. Most of them remained, while they lived, in the service of their former owners. I am happy to know that some of them were valuable citizens, and left descendants much respected; one of whom, Prince Former, son of Milo, slave of Mr. William Poole, lately deceased at Salem. Since the decease of these slaves, scarcely an individual of this colored race has found a home in Danvers. I do not now know of any one in town. There are many citizens who say much about the rights of the oppressed African, and the wrongs they suffer, and *profess great sympathy in their behalf.* I have never known of any efforts of theirs to encourage the residence of such persons among us. On the contrary, I have known some of the most zealous to advise them to *be off.*

In 1819, the town expressed a very decided opinion against the further extension of slavery, in a communication made to the Hon. Nathaniel Silsbee, then representative from this district, in Congress, by a committee appointed for this purpose, consisting of Edward Southwick, and four others.

In 1847, when considering the expediency of the Mexican war, a resolve, prepared by myself, was *unanimously* adopted, "that the town would not, in any manner, countenance anything that shall have a tendency to extend that most disgraceful feature of our institutions,—*domestic slavery.*" These opinions, deliberately adopted, I believe, express the feelings of a very large proportion of the citizens,—in fact, nearly all those who had given attention to the subject. It cannot be doubted, the *anti-slavery feeling* is constantly increasing; and it would have been universal, had it not have been for the *ill-advised move-*

ments of some of its advocates. How can it be otherwise? Who will presume to contend "that man has a right to enslave his fellow man"? The laws of nature and of God forbid it. This is an axiom too clear to be illustrated by argument. He who thinks otherwise, is unworthy the place of his birth. Freedom, unqualified freedom, shall ever be our watchword.

BURIAL PLACES.

The numerous burial places scattered over the surface of the town, amounting to more than one hundred, is a feature so peculiar as to demand a moment's notice. Almost every ancient family had a deposit for their dead, on their own farm. Nearly one half the families that were here one hundred years ago, have run out or removed from town. The consequence is that their premises have passed to other names, and the deposits for their dead to those "who knew them not." If there could be any certainty of continued title, burial among friends would be a delightful thought; but when we are constantly reminded that in the next generation the ashes of friends may be disturbed by the unfeeling operations of strangers, we are compelled to give preference to public over private cemeteries.

Even these are not quite secure. A few years since, in making a street to Harmony Grove the remains of hundreds of citizens were disinterred in what was understood to be the oldest burial ground in Salem. One stone marked "R. B. 1640," was found, supposed to indicate the grave of Robert Buffum, a gentleman of that age.

Near this, on Poole's Hill, is one of the oldest and most extensive of the public cemeteries. Here rest the remains of Cook, Daland, and Goldthwait, patriots who fell at the Battle of Lexington, and of the reverend pastors, Holt and Walker, who alone, of the large number who have officiated as pastors in the South Parish, died with their harness on.

But what more than anything else excites the curiosity of strangers is the burial place of Miss Elizabeth Whitman, the original of ***Eliza Wharton***, immortalized by a lady, wife of a

clergyman at Brighton, as the *American Coquette.* A constant pilgrimage to her grave has been performed until the path is firmly beaten, and the monument which is of *freestone* is nearly crumbled in ruins. Tradition speaks of this lady as possessing superior charms, both *mental* and *personal.* She was of good family, and basely betrayed. While her deviations from the path of virtue may start the tear of pity, her follies should not be overlooked. A misapplied sympathy for her, may be used as an apology by others. When we witness the manner in which the populace of our own times are led captive by the attractions of those not less exceptionable, it is not surprising that there should be found many *a sympathizing devotee* at the shrine of this unfortunate lady. Here on the banks of this beautiful stream that flows in our midst, will be found the earliest and latest graves of Old Salem. Who that has followed the mournful hearse, laden with the last remains of friends beloved, slowly winding its way over marsh and dale to this "Harmonious Grove," will not involuntarily exclaim,

> "From every grave a thousand virtues rise,
> In shapes of mercy, charity and love,
> To walk the world and bless it. Of every tear
> That sorrowing mortals shed on these green graves
> Some good is born, some gentler nature comes?"

POPULATION.

There is no certain data to ascertain the number of inhabitants in the town at the time of the separation. The number of persons named in the first assessment of taxes, is 280, which, multiplied by five, will give 1400. The number did not exceed this; it may not have been more than 1200. It has increased as follows, viz.:—

1752, . . .	1400,
1783, . . .	1921,
1800, . . .	2643,
1810, . . .	3127,
1820, . . .	3646,
1830, . . .	4228,
1840, . . .	5020,

1850, . . . 8110,
1852, . . . 8400,

being six times the number there were one hundred years before. The number has actually doubled within the last twenty years, and is now going on, increasing as fast as at any other period. The improved facilities of communication have brought us within a half hour's time of the Capital.

RAILROADS.

For many years Danvers struggled hard for railroad accommodation. She had to contend with the monied aristocracy of the Commonwealth. Through mistaken influences, the Eastern Railroad had been located across the water to East Boston, and through the *tunnel* at Salem, both of which were egregious errors; and a determination was formed to constrain the travel in that direction, but it was found *no go*; the people were not to be driven where they did not incline to go. Finally a land route was opened from Salem, through Danvers, to Boston; which, if the people of Danvers had been wise enough to keep within their own control, as they should have done, would have greatly benefited them, and equally annoyed the Eastern Road; but they were outwitted, and the boon escaped their grasp. Two other roads have been laid through the town, towards the Merrimack, where but one was needed. A million of dollars has been laid out where half a million would have done better, if it had been judiciously expended. The consequence is, we have all the "noise and confusion" of railroad movement, with indifferent accommodations, under the direction of those who have hitherto shown very little disposition to accommodate.

BIOGRAPHICAL SKETCHES.

Justice demands a more distinct notice of those individuals who have taken a prominent part in the concerns of the town, and been identified with it, than has been given in the rapid description of incidents presented. The characteristics of a town are necessarily the result of individual efforts. Among

those, who have left the deepest impress on its character, will be found

Daniel Eppes, Esq.,
Capt. Samuel Gardner,
Capt. John Proctor,
Nathaniel Putnam,
Joseph Putnam,
Samuel Holten,
William Shillaber,
Gideon Foster,
Israel Hutchinson,
Dr. Amos Putnam,
Nathan Felton,
Edward Southwick,
Samuel Page,
Squiers Shove,
Elias Putnam,
Jonathan Shove,
Daniel P. King.

Of those who will be entitled to be remembered on the page of history, the following may be mentioned:—

Gen. Israel Putnam,
Gen. Gideon Foster,
Gen. Moses Porter,
Dr. Samuel Holten,
Col. Israel Hutchinson,
Dr. Amos Putnam,
Rev. Peter Clark,
Rev. Benjamin Wadsworth,
Col. Jeremiah Page,
Capt. Samuel Page,
Capt. Samuel Flint,
Col. Enoch Putnam,
Capt. Samuel Eppes,
Hon. Timothy Pickering,
Hon. Nathaniel Bowditch,
Hon. Daniel P. King.

Of those good men who lived long and well, and were content so to do, without any proclamation made of it, the following should not be overlooked:—

Levi Preston,
Caleb Oakes,
Johnson Proctor,
Eleazer Putnam,
Fitch Poole,
Ebenezer Shillaber,
Stephen Needham,
Samuel King,
Malachi Felton,
Ebenezer King,
Moses Preston,
Stephen Proctor.

BIOGRAPHY OF GEN. GIDEON FOSTER.

Identified with the town of Danvers will ever be the name of Gen. Gideon Foster. Born in 1749, and coming upon the stage of life just as the town came into being, he grew with its growth, and continued nearly through its first century. His father was of Boxford. His mother was Lydia Goldthwait, a descendant of an early family in Danvers.

At the beginning of the Revolution, then in the vigor of manhood, full of patriotic ardor and physical energy, he was called to scenes of trial and danger in the battles of Lexington and Bunker Hill, and there established a reputation for valor that was never tarnished. Often have I listened with admiration to the narrative of the eventful scenes through which he passed.

On the morning of the 19th of April, 1775, he started, with the consent of Col. Pickering, commander of the regiment of Salem and vicinity, at the head of his company of minute-men; and with such ardor did they move, that they passed *on foot sixteen miles in four hours*, to West Cambridge, where they met the enemy, on their return from Concord, near Lexington. Intent on the purpose in view, regardless of personal danger,

when they heard the troops approaching, unmindful of their number, they took their station in a barn-yard by the road-side, and when they were directly opposite, they poured into them an effectual fire. Immediately they withdrew, under the cover of the woods, behind the hill, and were there met by the flank guard, when seven of their number were shot dead, and as many more wounded. Their names are inscribed on yonder monument, and will continue to awaken the liveliest emotions of freedom, in the breasts of patriots of every land, while the granite of our hills shall endure.

The facts relating to this engagement I had from Dennison Wallis and the General himself, together with the further fact, that he discharged his own musket at the enemy twelve times, loaded with two balls each time, with well-directed aim. And as he was remarkable for being a *good shot*, there can be no doubt he made his mark upon their ranks.

For more than seventy years, Gen. Foster was one of the most active and influential citizens of the town. For the last thirty years, it was his ambition to be the *first* to deposit his ballot, in all important elections. So unerring was his judgment, that he never failed to be the file leader of the *majority*, or wavered from the genuine Whig principles of '76. In *his time*, there was no doubt where *Danvers* would be found. Since his departure, there have arisen those who knew not *Gideon*, and the result has occasionally corresponded with this want of knowledge.

Gen. Foster will long be remembered for his *private* as well as his *public* virtues. Tried in no small measure by the hardships of adversity, his innate integrity never yielded to temptation. Through life, he sustained the character of an honest man. Who does not remember with admiration that venerable form, bending under the infirmities of more than ninety years, as he guided his plough upon his scanty acres, or harnessed his horse to attend upon the temple of the Lord; and with what humility he bowed before the Deity, whom he so reverently worshipped?

His virtues will ever be enshrined in our hearts, though (to

our reproach be it spoken) no *monument* marks the resting-place of his ashes. His epitaph may now be supposed to read, Died Nov. 1, 1845, aged 96½ years,—

"By strangers honored and by strangers mourned."*

BIOGRAPHY OF GEN. MOSES PORTER.

Moses Porter was born at Danvers, in 1757. He was an officer in the artillery service, under General Putnam, at Bunker Hill, and particularly distinguished for the bravery with which he fought. He was with Washington at the battle of Brandywine, and wounded at Trenton, on the Delaware. At the close of the Revolutionary war, he was the only officer of artillery retained on the peace establishment. He was with General Wayne, at his celebrated engagement with the Indians in 1794. He was commander at the taking of Fort George, in 1813;—and in many other positions during the war on the Western frontier. He was a soldier, and a brave one;—uniting in an extraordinary manner, the *suaviter in modo* with the *fortiter in re*. I have heard him say, whenever danger or difficulty was apprehended, he threw off his *epaulette* and *plume*, and putting on his *tight cap* and *short jacket*, he wore them until all disturbing elements had passed away.

At the beginning of the war of 1812, he commanded at the port of Norfolk, and with such firmness were the enemy repulsed on their first visit, that they never found it convenient to call a second time.

He was an upright, honorable man, of mien dignified and commanding; a rigid disciplinarian; a Washingtonian in sentiment; of unwavering courage; uniting all the urbanities of the gentleman, with the inflexible firmness of the soldier. Danvers may be proud of furnishing, in Putnam and Porter, *two as res-*

* Here let me say, that the same *envelope* that contained the donation from George Peabody, Esq., of London, of $20,000 for the promotion of education and morality among us, authorized me to subscribe, in behalf of the donor, the sum of fifty dollars towards a monument to the memory of the General, as soon as a corresponding sympathy shall be awakened in the bosoms of his fellow-townsmen.

olute soldiers as ever preceded *Zachary Taylor* or *Winfield Scott* in the service of their country.

Gen. Porter died at Cambridge, April, 1822, aged 65. His remains rest in the family burial-ground at Danvers.

SUMMARY VIEW.

A summary view of the condition of the town of Danvers, at the close of the first century of its independent existence, shows the following facts, viz. :—

Population, ...	8,110
Valuation, ...	$3,294,800

Estimated Annual Payments,—

For Religious Instruction, . .	$10,000
For support of Free Schools, .	10,000
For support of the Poor, . .	5,000
For ordinary Municipal purposes,	5,000

I use round numbers, omitting fractions. A large part of the population are now engaged in mechanical and manufacturing pursuits. Many have recently come in, and can hardly be reckoned as permanent settlers. The facilities for employment are constantly enlarging; and with the increasing facilities of intercourse through all parts of the country, and the continued industrial habits that have ever been the distinguishing characteristic of the town, imagination can hardly set bounds to the advances to be made.*

* On the next page will be found a table explanatory of the finances of Danvers.

Biographical sketches of most of those named on page 51, had been prepared; but they are omitted, to give place to more interesting matters, that sprung up on the day of the celebration.

CONCLUDING REMARKS.

Descendants of the pioneers at Danvers! of Endicott, of Putnam, of Porter, of Preston, of Felton, of Waters, of Trask, of Osborn, and a host of others. Why have you come together this day? Is it not to gain instruction from the contemplation of the deeds of your fathers?

Be animated by their *patriotism;*—be purified by their *piety;*—be admonished by their *follies;*—be encouraged by their *industry;*—and in all things, wherein they were found worthy,

Valuations and Assessments in Danvers, from 1827 *to* 1852.

Year.	Valuation.	Per cent. of Town Tax.	Assessment.
1827	$1,870,700	.34	$6,360 38
1828	2,017,600	.32	6,456 32
1829	2,087,350	.32	6,679 52
1830	2,033,500	.44	8,947 40
1831	2,181,700	.31.8	6,581 78
1832	2,264,050	.32	7,244 96
1833	2,263,050	.36	8,146 98
1834	2,212,750	.35.5	7,855 26
1835	2,215,900	.35.5	7,866 44
1836	2,321,750	.34.5	8,010 04
1837	1,862,750	.50	9,313 75
1838	1,848,950	.44	8,135 38
1839	1,892,300	.44	8,326 12
1840	1,971,500	.50	9,857 50
1841	2,029,800	.43	8,728 14
1842	2,077,000	.46	9,554 20
1843	2,094,300	.45	9,404 35
1844	2,143,600	.50	10,718 00
1845	2,373,800	.62	14,717 56
1846	2,528,700	.72	18,406 64
1847	2,594,100	.63	16,342 83
1848	2,708,300	.56	15,166 48
1849	2,810,200	.56	15,737 12
1850	3,077,100	.70	21,539 70
1851	3,186,300	.82	26,127 66
1852	3,294,500	.76	25,038 20

Thus it appears, while the property in town has *not doubled*, taxation has increased *four fold.* It should also be remembered, that the highway, county, district, and religious taxes, usually amount to as much as the town tax. The amount of taxation in the town is not less than *ten dollars annually* on each *thousand dollars* of property.

This table has been compiled with care, and will afford to the curious inquirer the best possible index of the progress and the management of the concerns of the town. It should serve as an admonition to the citizens to keep their *expenditures* within their *means;*—a lesson of late too little regarded.

strive to imitate their example. How can you better show yourselves worthy of your parentage?

Here, where once grew the *blueberry* and the *alder*, and the *frog* and the *turtle* tuned their notes without annoyance, now spouts the *steam engine*, rolls the *railroad car*, and resounds the *busy hum of industry* of every description. Here the gushing fountains pour out resources inexhaustible through the *tannin* from the bark of the mountain. On the hills made fertile by the skill;—on the plains enriched by the toils;—on the meadows reclaimed by the art, of those who first landed on these forbidding shores, will ever be found rich mementos of their wisdom and their worth.

Though, in your coffers, the pearls of the Indies, or the glittering sands of California, may not abound, still, while the unfaultering hearts and strong arms of *freemen* are yours, no danger need be feared. The combined power of learning, liberty, and law, will be your *ægis of protection* in every emergency.

In conclusion, allow me to cite the following beautiful lines:—

"There is a land, of every land the pride,
Beloved of Heaven o'er all the world beside;
There is a spot of earth supremely blest,
A dearer, sweeter spot, than all the rest.

There woman reigns,—the mother, daughter, wife,
Strews with fresh flowers the thorny path of life.
Amidst her walks domestic duties meet,
And fireside pleasures gambol at her feet.

Where shall that *land*, that *spot of earth*, be found?
Art thou a man? a patriot? look around!
Oh thou shalt find, where'er thy footsteps roam,
That land *thy* country, and that spot *thy* home."

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APPENDIX.

THE PEABODY DONATION.

LONDON, 26th May, 1852.

GENTLEMEN :

I have the honor to acknowledge the receipt of your letter, inviting me to be present at the celebration of the one hundredth anniversary of the separation of Danvers from Salem, on the 16th of June, or, if not able to attend, to signify, by letter, my interest in the occasion.

I am very sorry that my engagements allow me to comply only with the latter part of your request.

I should have the greatest pleasure in joining in your interesting celebration there, if possible. The early associations of my life are clustered around *our* ancient town. It was, as many of you know, in a very humble house in the South Parish that I was born, and from the Common Schools of that Parish, such as they were in 1803 to 1807, I obtained the limited education my parents' means could afford ; but to the principles there inculcated in childhood and early youth, I owe much of the foundation for such success as Heaven has been pleased to grant me during a long business life. Though my manhood, before coming to England, was spent in Baltimore, (which shares with my native town in my kindest feelings,) I still cherish the recollections of my earlier days, and anticipate, with much pleasure, a visit to the Old Parish, that I may witness the great strides I am told you have been making in wealth and improvements.

It is now nearly sixteen years since I left my native country, but I can say with truth that absence has only deepened my interest in her welfare. During this interval I have seen great changes in her wealth, in her power, and in her position among nations. I have had the mortification to witness the social standing of Americans in Europe very seriously affected, and to *feel* that it was not entirely undeserved ; but,

thank Heaven, I have lived to see the cause nearly annihilated by the energy, industry, and honesty of my countrymen,—thereby creating between the people of the two great nations speaking the English language, and governed by liberal and free institutions, a more cordial and kind feeling than has existed at any other time. The great increase of population and commerce of the United States,—the development of the internal wealth of the country and enterprise of her people, have done much to produce this happy change, and I can scarcely see bounds to our possible future, if we preserve harmony among ourselves and good faith to the rest of the world, and if we plant the unrivalled New England institution of the Common School liberally among the emigrants who are filling up the great valley of the Mississippi. That this may be done, is, I am persuaded, no less your wish than mine.

I enclose a sentiment, which I ask may remain sealed till this letter is read on the day of celebration, when it is to be opened according to the direction on the envelope.

With great respect,
I have the honor to be,
Your fellow-townsman,
GEORGE PEABODY.

To Messrs. John W. Proctor, Andrew Nichols and others.

The endorsement on the envelope was as follows :—

[The seal of this is not to be broken till the toasts are being proposed by the chairman, at the dinner 16th June, at Danvers, in commemoration of the one hundredth year since its severance from Salem. It contains a sentiment for the occasion from George Peabody, of London.]

By GEORGE PEABODY, of London :

"*Education*—A debt due from present to future generations."

In acknowledgment of the payment of that debt by the generation which preceded me in my native town of Danvers, and to aid in its prompt future discharge, I give to the inhabitants of that town the sum of TWENTY THOUSAND DOLLARS, for the promotion of knowledge and morality among them.

I beg to remark, that the subject of making a gift to my native town has for some years occupied my mind, and I avail myself of your present interesting festival to make the communication, in the hope that it will add to the pleasures of the day.

I annex to the gift such conditions only as I deem necessary for its preservation and the accomplishment of the purposes before named. The conditions are, that the legal voters of the town, at a meeting to be held at a convenient time after the 16th June, shall accept the gift, and shall elect a committee of not less than twelve persons, to receive and have charge of the same, for the purpose of establishing a Lyceum for the delivery of lectures, upon such subjects as may be designated by a committee of the town, free to all the inhabitants, under such rules as said committee may from time to time enact; and that a Library shall be obtained, which shall also be free to the inhabitants, under the direction of the committee.

That a suitable building for the use of the Lyceum shall be erected, at a cost, including the land, fixtures, furniture, &c., not exceeding Seven Thousand dollars, and shall be located within one third of a mile of the Presbyterian Meeting-House occupying the spot of that formerly under the pastoral care of the Rev. Mr. Walker, in the South Parish of Danvers.

That Ten Thousand dollars of this gift shall be invested by the town's committee in undoubted securities as a permanent fund, and the interest arising therefrom to be expended in support of the Lyceum.

In all other respects, I leave the disposition of the affairs of the Lyceum to the inhabitants of Danvers, merely suggesting that it might be advisable for them, by their own act, to exclude sectarian theology and political discussions forever from the walls of the institution.

I will make one request of the committee, which is, if they see no objection, and my venerable friend Capt. Sylvester Proctor should be living, that he be selected to lay the corner stone of the Lyceum Building. Respectfully yours,

GEORGE PEABODY.

After the announcement of the donation by Mr. Peabody, Mr. Proctor remarked substantially as follows :—

Mr. Chairman—

I scarcely know which to admire most, the *liberality* of the gift, or the *modesty* of the giver. A princely donation like this, for a purpose like this, to a place like this, is no ordinary occurrence. We hear of the donations of *Girard*, of *Smithson*, of *Buzzy*, and of others,

in amounts larger than this; but where is there one, all things considered, that will begin to compare with this? Look at the *sentiment* accompanying it: "*Education*—A debt due from present to future generations." What more simple? Still, what could be more expressive? Look also at the recognition, by Mr. Peabody, of the *Village School*, under the shadow of the steeple of the old Church, where he, and I, and many others present, were first taught to lisp their A, B, C, and see how readily he admits, it was there "he imbibed the principles which have been the foundation of the success, which Heaven has been pleased to grant him, during a long business life." Can there be a higher eulogy than this, upon our New England system of Free Schools?

When a boy, Sir, I knew Mr. Peabody well. Our ages were such that we went to the same school, and developed our physical energies on the same play-grounds. From the first, he was manly and honorable, as he ever since has been. Nothing small or mean about George Peabody. If anything wrong was done, he was the last to be suspected of doing it. I say this, Sir, for the information of those of my young friends who seem to think there is something manly in being forward to do mischief; in being most active in overturning outbuildings, or breaking the windows of retired gentlemen, or disturbing the repose of discreet young ladies. They mistake, entirely, who indulge any such ideas. Peabody never did any such things. While I knew him, he was a civil, well-behaved, trustworthy young man,—and now, my young friends, you see what he has ripened into;—the first among the foremost of Americans in London; a nobleman by nature, of rank second to none other.

It has been my good fortune, Sir, to have repeated communications from Mr. Peabody since he became a man. As early as 1835, when he resided at Baltimore, the citizens of South Danvers undertook to erect a monument to the memory of those of our fellow-townsmen who were killed at Lexington, on the 19th of April, 1775. When we had raised by subscription $700, and ascertained that the structure designed would cost $1000, I advised him of the facts, and received from him a prompt reply, saying that "he was happy to learn that his fellow-townsmen of Danvers were about to do, what had been too long neglected, and that my draft on him, at sight, for whatever might be needed to complete the design, should be duly honored." The work was completed, and the draft was paid.

Again, Sir, when the Church of the South Society, a new structure,

that occupied the site of the one that he describes as the "Presbyterian Meeting-House, where the Rev. Mr. Walker formerly was pastor," was destroyed by fire, the Society, with much exertion, having just about completed the same, my friend on my right* joined me in a note to Mr. Peabody, stating the facts,—to which he replied, with an appropriate expression of his sympathies with the occasion, accompanied by a bill of exchange for *fifty pounds sterling*, for the use of the Society.

Such, Sir, has been my knowledge and experience of George Peabody, of London. You may well suppose, Sir, when I received from him a private note, accompanying the *envelope* that contained the *donation*, with a request that it should not be opened until the company were seated at dinner, because it contained "a *sentiment* of interest to the people of Danvers," that I imagined it to be *a rich sentiment*. I did indeed, Sir, so imagine. But I frankly admit, it exceeds my highest imagination.

And, Sir, what was peculiarly gratifying to me, the same note, that gave me this information, also authorized me to subscribe in his behalf the sum of *fifty dollars*, towards the erection of an appropriate monument at the grave of our late fellow-townsman, the venerable Gen. Gideon Foster, who died at the age of 96, with a character for industry, honor, and integrity, rarely equalled.

Such, Sir, are a few of the acts of this *model of a man*, that Danvers feels proud to call her own. May those, who are still of Danvers, show themselves to be worthy of his bounty. May it be received and managed in a manner most gratifying to the giver. May no local jealousies, or meaner passions, be suffered to enter here. May those of Danvers, in *fifty-two*, show themselves to be worthy their sires of SEVENTY-SIX.

* Hon. Robert S. Daniels.

ERRATA.

In the Note on page 34, instead of the three last names, as printed, read

C.	*Ezekiel Marsh,	Yale.	1839.
	*Augustus E. Daniels,	Harv.	1846.
	William F. Poole,	Yale.	1849.
	Thomas M. Stimpson,	Amherst.	1850.

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